
LESSONS
FOR ⁸⁴³
CHILDREN,

Historical & Practical;

To which are added, some

PRAYERS

AND THE

Chief RULES

FOR

SPELLING and Dividing Words in-
to Syllables; designed to bring
them to read well and distinctly
in a shorter time than is usual.

*Drawn up for the Use of a CHARITY-
SCHOOL in the Country.*

L O N D O N,

Printed and Sold by J. Downing in Bartholomew-
Close near West-Smithfield, 1713.

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THE Method of Learning to read here proposed, having been tried with good Success in a Charity-School in the Country, it was thought proper to publish it, that each Child might have a Copy. It was farther considered, that what was of Use in one School, might be useful in others also.

As soon as the Children know how to distinguish their Letters, and have learned the Syllables in the beginning of the first Part, it is proposed immediately to set them to read the Lessons which follow, and at the same time to teach them the Rules for Spelling in the second Part, which they are supposed to get by heart. And they are to be taught the Use and Application of these Rules as they read; which is the Reason why the Words in the Lessons

are not divided into Syllables, as they commonly are in Books of this Nature. And when they begin to spell a Word, they should not, having spelt a part of it, be suffered to guess at the rest, but made to go through with it, even though they happen to guess right. They should moreover be taught to add every Syllable to those they have spelt, which would soon bring them to read a hard Word, as well as an easie one.

For the Use of such Children as have time for a more exact Knowledge of the English Tongue, I wou'd recommend to their Teachers, the Spelling Book and English Grammar, published by the worthy Mr. Turner, School-Master of Stamford in Lincolnshire; to which this Book may be looked upon as an Introduction, and from which some things in the second Part are borrowed.

The Lessons are so ordered, as to convey some necessary Knowledge to the Minds of the Children and their Parents; but it was not proposed to set down all the Circumstances of the Story in the Historical Lessons, but only so much as might be instructive and entertaining to the Children.

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Some are of Opinion, that Children would sooner come to read English well, if they were not constantly kept to read the Bible, but were sometimes put to read other Books. Here therefore follows a Catalogue of Books that will bind up with this; out of which Catalogue, People may make choice of some little Books, and bind up a Volume of what Price they please, which may be fitted to the Circumstances of those they intend it for, whether it be to instruct them in particular Duties, or to warn them against particular Sins. Mr. Oakes's History of the Bible is so very useful, that I could wish it might not be omitted when this Advice is taken.

Dr. Clark's three Practical Essays on Baptism, Repentance, and Confirmation.

The Church Catechism broke into short Questions.

The great Duty of frequenting the Christian Sacrifice. By Robert Nelson Esq; To which is prefixt an Exercise of Confirmation, which may be had single.

A Persuasive to a serious Preparation for Death and Judgment. Price 3d.

An earnest Exhortation to House-Keepers, to set up the Worship of God in their Families. Price 1 d. The

The Necessity of Family Prayer,
and the deplorable Condition of Prayer-
less Families. Price 1 *d.*

A Dissuasive from the Sin of Drunken-
ness. Price 1 *d.*

The Husbandman's Manual. Pr. 3 *d.*

An Essay towards making the
knowledge of Religion easie to the
meanest Capacity. Price 2 *d.*

A Pastoral Letter from a Minister to
his Parishioners, being an Exhortati-
on to take care of their Souls. Pr. 1 *d.*

Mr. *Birkett's* Poor Man's Help, and
Young Man's Guide.

Mr. *Birkett's* Family Instruction.

An Earnest Persuasive to the seri-
ous Observation of the Lord's-Day.
Price 1 *d.*

A Discourse concerning Baptismal
and spiritual Regeneration. Pr. 3 *d.*

Dr. *Woodward's* Young Man's Mo-
nitor. Price 4 *d.*

Bishop *Kidder's* Young Man's Duty.

A Kind Caution to profane Swear-
ers. Price 1 *d.*

Dr. *Woodward* against Slandering.

Mr. *Ostervald's* Abridgment of the
History of the Bible. Price 1 *d.*

Country Minister's Instructions to
his Young Parishioners at *Easter*.

The

The Holy Sacrament of the Lord's-Supper explain'd by way of Question and Answer.

A Farther Instruction for those who have learnt the Church Catechism.

The whole Duty of a Christian, by way of Question and Answer; exactly pursuant to the Method of the whole Duty of Man. Price 6d.

The Duty of Publick Worship, and Directions for a devout Behaviour therein; drawn chiefly from the Holy Scriptures, and the Liturgy of the Church, with an account of the Method of Common-Prayer: By a Minister of the Church of *England*, for the Use of his Parishioners.

A short Discourse on the Common-Prayer, by way of Question and Answer, giving an Account of the Reasonableness of it, and removing some Objections made against it.

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English Character.

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LESSON VII.

Of the Creation. Gen I, and II.

THE World, in which we live, was in the Beginning of Time created by God. The Heavens and the Earth, Birds, Beasts, Fishes, and other Creatures, and last of all *Adam*, the first Man, were created by God, and placed in this lower World. God thought it not good that Man should be alone; He therefore took one of the Ribs of *Adam*, and made a Woman to be an help-meet for him. She being brought to *Adam*, he said, this is now Bone of my Bone, and Flesh of my Flesh; she shall be called *Woman*, because she was taken out of Man.

Our first Parents were made more Excellent and Perfect than any other Creatures here below; for God made them Good and Righteous; He also gave them Power over the other Creatures. The Lord planted a delightful Garden, which is called *Eden*, and sometimes *Paradise*. Here he placed *Adam* and *Eve*, and committed the Culture and Dressing of it to them. Whence

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we may learn, that no one ought to be idle, since God appointed Work for our first Parents, before the Fall, in *Paradise* it self. Thus were *Adam* and *Eve* as happy as they could desire, till they lost it by sinning against God.

LESSON VIII.

Of the Sin and Fall of our first Parents. Gen. III.

IT pleased God to make Trial of the Obedience of our first Parents. He therefore gave them a particular Law, by which they were forbidden, upon pain of Death, to eat of the Fruit of a certain Tree, called, *The Tree of Knowledge of Good and Evil.* The Devil, envying Man the Happiness he was in, makes use of a Serpent to tempt *Eve* to eat of the Fruit of this Tree. She, instead of going to God for Counsel and Direction, casts off her dependance upon Him, and was persuaded to break the Law, which God had given them. She first eat of the Fruit herself, and then gave of it to her Husband, who did likewise eat thereof.

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Thus were they deprived of the Happiness they enjoyed. And not only so, but they did much hurt to their Posterity. The Image of God, after which they were created, was defaced, and they, and all that descended from them, *Jesus Christ* only excepted, were subject to Sin and Death, both Temporal and Eternal. Accordingly we find an evil Disposition within us, with which we are all born. We ought therefore to labour to subdue and mortify this evil Disposition, to keep out of the way of Temptations as much as we can, to watch diligently over our own Hearts, and to use all proper Means for the Recovery of that Likeness and Resemblance our first Parents bore to God, that in the End we may be happy in the Enjoyment of Him in His Kingdom for ever.

LESSON IX.

Of the Flood. Gen. VI, & VII.

ABOUT Sixteen Hundred and fifty Years after the Creation of the World, Mankind grew so Naughty and Wicked, that God, speaking after the

the manner of Men, said, That it repented and grieved Him that He had made Man upon the Earth. To so great a degree of Corruption and Wickedness were People arrived, that *every imagination of the Thoughts of their Hearts were only evil continually.* God therefore resolved to destroy Mankind by the Waters of a Flood. For He would not suffer so much Sin and Wickedness to go unpunished. My Spirit, said God, shall not always strive, or continue, and abide with Man. However, God did not immediately cut them off, but allowed them one Hundred and Twenty Years to repent in.

LESSON X.

DURING the Time that the Ark was preparing, wherein Noah and his Family were to be saved from Destruction, People were called upon to repent, and turn from their Sins. For this purpose Enoch and Noah were sent to Preach to them, and to try to reclaim them from their evil Ways. We have here an Example of the Patience and Forbearance of God, and a plain Proof that He desires more the Amend-

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ment than the Punishment of Sinners. We have moreover an instance of the Justice and Severity of God against impenitent Sinners. For the People to whom these Righteous Men were sent, rejected the wise Counsels and Instructions which they gave them, and remained obstinate in their Sins. God therefore, as He had threatened, sent a Flood of Waters upon the Earth, and destroyed the Inhabitants thereof. Before this Destruction came, God took *Enoch* to himself into Heaven; for *Enoch* walked with God; that is, he feared, loved, and obeyed Him, and he was not, for God took him. And now *Noah* and his Family were preserved, will be seen in the following Lessons.

LESSON XI.

Of the Preservation of *Noah* and his Family.

Notwithstanding the general Wickedness of Men, *Noah* kept himself from being corrupted by their evil Example. He lived a just and upright Life, and so found favour in the Eyes of the Lord. For both

he and his Family were saved from the general Destruction. Observe here, that good People are not only safe under the Protection of God themselves, but are often instrumental in procuring Safety and Prosperity to their Families.

In order to the Preservation of this good Man, he was commanded by God to prepare an Ark of Wood, which would swim upon the Surface of the Waters. He was told by God the exact Measures and Proportions it was to have, and was very careful in observing the Directions he received from Him. This Ark was many Years in Preparing. And tho' the stupid World were questionless informed of the Design of it, yet so thoughtless were they of themselves, and so regardless of their own Safety, that they neglected and refused to reform and amend their Lives. *They did Eat, they Drank, they married Wives, they were given in Marriage, until the Day that Noah entred into the Ark, and the Flood came and destroyed them all.* That they were wholly set upon the Pleasures of this Life, and did not, as they ought to have done, fear the

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Judgment God had threatned. How nearly does this Behaviour resemble that of the generality of Christians, who knowing the dreadful Punishments God has threatned to, and will inflict upon, the Wicked at the Day of Judgment, do notwithstanding neglect to prepare for that terrible Time, and so are surprized by Death, as these were by the Waters of the Flood. Our Saviour and Judge has forewarned us that he will come to Judgment at a Time he is not looked for, and that many will be surprized by his sudden appearance, as those were, who lived in the Days of *Noah*.

LESSON XII.

WHEN the Time was come, that God would no longer bear with the Sins of Men, He said unto *Noah*, *Come thou and all thy House into the Ark; for thee have I seen Righteous before me in this Generation.* So *Noah* and his Wife, and his three Sons and their Wives, went into the Ark.

To replenish the Earth again with all kinds of Creatures, God commanded *Noah* to take to him into the *Ark*,
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of clean Beasts and Fowls, which were fit for Sacrifice, by Sevens, [that is, seven Pair or Couple,] the Male and his Female; and of Beasts and Fowls which were unclean, and so not fit for Sacrifice, by Two, the Male and his Female; which *Noah* punctually obeyed. When they were all entered into the Ark, God shut them in. Then the Windows of Heaven were opened, and the Fountains of the great Deep were broken up; and the Waters prevailed exceedingly upon the Earth, insomuch that all the high Hills which were under the whole Heaven were covered. And all Creatures that lived upon the face of the Earth died, save what was with *Noah* in the Ark. A dreadful Instance is this of the Vengeance of Almighty God against Sinners; which should make us fear to provoke Him, who can grievously punish us many ways. *Noah* continued in the Ark till he was ordered by God to come out of it. Afterwards he built an Altar, and offered Sacrifice and Praise to God for his distinguishing Mercy, in saving him from the destruction, which came upon the rest of Mankind, for their Sin and Disobedi-

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ence. This acknowledgment was so acceptable to God, that he promised never more to drown the World by the Waters of a Flood ; of this the Rainbow, though it, no doubt, appeared before, was made a Token and Pledge.

LESSON XIII.

Of the Destruction of Sodom and Gomorrah by Brimstone and Fire from Heaven. Gen. XIX.

TH E People of *Sodom* and *Gomorrah* being very wicked, God determined with himself to make them Examples of his Vengeance, that others might take warning by their Punishment. They were so puffed up with the thought of their Wealth and Plenty, that they ceased to have any Respect or Reverence either for God or Man, Pride, fulness of Bread, and abundance of Idleness, were among them. They were haughty, and committed abomination before me, says God, in the Prophesie of *Ezekiel*. They were guilty of abominable Uncleaness, burning in unnatural Lusts one towards another. By these and
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the like Crimes, God was provoked to destroy them. *Abraham* interceded with God to spare the Place for the sake of a few Righteous Men that might peradventure be found therein. And upon his pleading with God, He promised to spare the Cities if but Ten Righteous Persons could be found therein ; but there being not so small a Number there, God sent the Judgment upon them, which he had threatened. For the Lord Rained upon *Sodom* and *Gomorrhah*, Brimstone and Fire from the Lord out of Heaven ; and He overthrew those Cities, and all the Plain, and all the Inhabitants of the Cities, and that which grew upon the Ground.

LESSON XIV.

IF but Ten righteous Men could have been found in *Sodom*, the Place would have been spared for their sakes. Observe that good People are a Blessing to the Place where they live, and that they are sometimes a Means to keep off the Judgments of God from it. But though there were not enough to prevail with God to spare

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Spare *Sodom*, yet He found out a way
 for *Lot* to escape out of it. *Lot's* righ-
 teous Soul was vexed from Day to
 Day with their wicked and abomina-
 ble Practices. God therefore sent two
 Angels to *Lot*, to warn him to depart
 out of the City. He had two Sons in
 Law who were Espoused or Married
 to his two Daughters: These he ac-
 quainted with the Message that was
 brought him by the Angels, how that
 the Lord would destroy the Place.
 But they, instead of providing for
 their own preservation, mocked at him,
 and would not be prevailed with to
 quit the Place; they therefore staying
 behind perished in the Flames, which
 consumed the City. What a lively
 Figure is this of the Punishment of the
 Wicked in Hell-Fire? How many
 are there, who when they are told of
 the Lake of Fire and Brimstone, make
 a Mock at it, and will not believe it
 till like the Sons in Law of *Lot* they
 come to feel its scorching Heat, as
 they did the terrible Burnings of *So-*
dom and *Gemorrhah*?

LESSON XV.

Of Esau and Jacob. Gen. XXV,
and XXVII.

E*Sau* and *Jacob* were the two Sons of *Isaac* by *Rebecca* his Wife. They were Twins, and so very near of an Age, but *Esau* was the first born. *Isaac* loved *Esau*, and *Rebecca* loved *Jacob*. *Esau* being the Elder, *Isaac* intended to bless him, and make him his Heir. *Rebecca* was sensible of her Husband's intention, and endeavoured all she could to obtain the Blessing for her younger Son *Jacob*. She was encouraged herein, having been told by God, before the Children were born, that the Elder should serve the Younger. *Esau* too had been so profane, as to sell his Birth-right to his Brother *Jacob* for so mean a Price as a Mess of Pottage.

Now when *Isaac* was old, and his Eyes were dim, so that he could not see, he called for *Esau* his eldest Son, to give him the Blessing he had all along intended him. *Rebecca* hearing what *Isaac* had said, contrives to de-

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ceive him in the following manner. She puts on *Jacob* the Apparel of *Esau* his Brother, which she had by her in the House, and makes savoury Meat for him to carry to his Father ; she withal covered the smoothness of his Neck and Hands, with the Skins of the Kids she had dressed, that he might pass with his Antient Father for his Eldest Son *Esau*, who was an hairy Man, then she bids him tell his Father a downright lie. These Instructions were so dexterously followed by *Jacob*, that he obtained the Blessing his Mother was so impatient for him to have. But the manner of his getting it, though it was what God intended he should have, was without all doubt highly displeasing to Him.

LESSON XVI.

*The History of Jacob and Esau
continued.*

THOUGH God had told *Rebecca*, that the Elder should serve the Younger ; which implied, that the Younger Son should be the Heir of the Family ; yet were both *Rebecca* and

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Jacob

Jacob highly culpable ; the one, for the Cheat she put upon her Husband, and the other, for the Lye that he by his Mother's Direction told his Father. Lying, whatsoever the pretence is for it, is hateful and abominable in the sight of God. He stands in no need of sinful Man for the effecting of his purposes. If we observe what followed after this, we shall have reason to conclude, that both *Rebecca* and *Jacob* were punished for this Sin.

Esau's threatening to slay *Jacob*, for thus depriving him of his Father's Blessing, put *Rebecca* into so great a fright, as obliged her to send her beloved Son away to his Uncle *Laban*. She indeed intended to part with him only for a few Days, but it proved to be Twenty Years before he returned, nor does it appear, that she ever saw him afterwards. Her concern lest *Jacob* should take to Wife one of the Daughters of *Heth* was so great, that she says, she was weary of her Life. So that *Rebecca* had her share of Trouble after this evil practice

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LESSON XVII.

MAny Afflictions befel *Jacob* after he had with guile got his Father's Blessing. *Abraham* sent a Servant to provide a Wife for his Son *Isaac*, but *Jacob* was forced to go himself, not a Servant for him. He was but meanly furnished for his Journey, cheated in his Marriage, and obliged to be a Servant to *Laban* Twenty Years. These and many other Troubles came upon him after he had deceived his antient Father.

Jacob seems to have had a just Sense of his Afflictions ; for when *Pharaoh* King of *Egypt* asked him how old he was, he gave him this Answer, in the XLVIIIth Chapter of *Genesis*, *The Days of the Years of my Pilgrimage, are an Hundred and Thirty Years; few and evil* [or, full of Affliction] *have the Days of the Years of my Life been.*

How like is *Esau's* selling his Birth-right for a Mess of Pottage, to that practice of those, who forfeit their Title to Happiness in the Kingdom of Heaven, by indulging themselves in sinful Pleasures, or by committing Sin to gain either a small or a great Por-

tion of the good things of this Life.

If God sees it best for us to have Riches, and Honours, and Possessions in this World, He will in his wise Providence direct us how to gain them lawfully. Therefore let us never suffer our selves to be prevailed with to practise Lying, Dissimulation, Fraud, nor to use any other indirect and sinful Methods for the obtaining thereof; for by so doing, we shall rather bring a Curse upon our selves, than a Blessing, even though we should be so fortunate as to get what we desire.

LESSON XVIII.

Joseph Sold by his Brethren into Egypt.

JACOB had Twelve Sons, but he loved *Joseph* more than all his other Children. For which Reason his Brethren envied and hated him. It fell out, that they kept their Flock at some distance from Home. So *Jacob* sent his Son *Joseph* to enquire after his Brethrens Welfare. They seeing him a great way off, immediately consulted together to kill him, and agreed to

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tell their Father, who, they knew, would enquire of them concerning him, that some wild Beast had devoured him. To put them by their wicked purpose, *Reuben* proposes to cast him into a Pit, in the Wilderness, where in there was no Water; intending to take him out and deliver him again to his Father. To this, though they consented, yet they were bent upon his Destruction. But sitting down to refresh themselves, they saw a Company of *Ishmaelites*, who were going with Camels Laden into *Egypt*. By this time *Judah* began to relent, and to discourse with his Brethren as follows: What Profit is it if we slay our Brother, and conceal his Blood? He is our Flesh and our Brother; so he proposed to sell him to the *Ishmaelites*, to which they agreed, and received for him twenty Pieces of Silver, who carried him into *Egypt*. *Reuben* not being privy to this, went to the Pit, in order to take *Joseph* out of it; and when he found him not, he was in a mighty Consternation, and rent his Clothes, supposing that he was dead. But upon his Brethrens telling him what they had done, as we may

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think, he agreed with them, in the Story they before had contrived to deceive their antient Father. But *Jacob* refused to be comforted for the Loss of his beloved Son.

LESSON XIX.

IN the former Lesson we have a plain Example of the sad Effects of Envy and Malice, and from thence may learn how dangerous it is to harbour and entertain them in our Breasts; and how easily Men proceed from one Sin to another. *Joseph's* Brethren first conceive Malice and Hatred against him, which they too readily gave entertainment to. Then they refused so much as to speak peaceably to him. And when an opportunity offered, they conspire together to kill him. To cover their intended Murder, they invent a Lye, which was to be told their Father. The safest way is, never to give place to the Devil, but to reject all his Temptations; for if we comply in any instance, we know not where we shall stop.

Parents too may here see the Folly and Inconvenience in making a Difference between their Children, and expressing

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pressing more love to some than to others; for this was one great Cause of *Joseph's* being hated by his Brethren. Parents no doubt may, and it is reasonable that they should, love those Children best, who by their towardsly and virtuous Behaviour deserve best; but great care should be taken, not to give any outward and visible Marks and Tokens of this Love; because this often lays a Foundation for Envy, Hatred, and Malice betwixt Brethren and Sisters, who ought to be dear to each other. And the Favourite Child peradventure loses more than it gets by its Parents partiality.

LESSON XX.

An Account of some things that befel Joseph after he was Sold into Egypt.

THough *Joseph* was so hardly dealt with, as to be Sold for a Servant into *Egypt*, yet God was with him, and prospered him in all that he did. He moreover blessed the House of his Master for his sake. This made him

to be greatly esteemed and beloved by his Master, insomuch that he made him Overseer of his whole House, and put all that he had into his Hands. God, who is infinitely wise, sometimes thinks fit to suffer great Tryals and Afflictions to interrupt the Happiness of his faithful Servants. *Joseph* had not been long in this prosperous Condition, but he was solicited by his Mistress to commit Uncleaness with her. She pressed him Day after Day; but no Promises, no Intreaties would prevail with him to commit so great a Crime. Nor would he so much as partly and debate the Matter with her. It is dangerous both to run into Temptations, and to give ear to them, when they present themselves before us. He would not be so ungrateful to his Master, who had preferred him in his Family, as to yield to her solicitations. But above all, the Sense he had of God upon his Mind, deterred him from a Compliance. *How*, said he, *can I do this great Wickedness, and sin against God?* Notwithstanding *Joseph's* denial, she still entertained hopes of bringing him to a Compliance. To this End she watched for an opportunity

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tnnity to have him with her alone in the House. And when she had found one, she laid violent hands upon him, and solicited him afresh; but he again refused to comply with her; leaving therefore his Garment which she had laid hold of in her Hands, he fled, and got him out.

Joseph having thus bravely repulsed his Mistress, and rejected all her offers, she turns her Love into Hatred, and resolved to be revenged on him, when her Lord came home. To this end, she accused him of making an Attempt upon her. *Potiphar*, his Master, without farther Examination, hearkens to the report of his Wife, and *Joseph*, though innocent, was punished, as if he had been guilty: For his Master ordered him to be cast into Prison; which, some Years after, contrary to his lewd Mistress's expectation, proved a Means of *Joseph's* higher Advancement.

LESSON XXI.

THIS Punishment would have been very grievous to *Joseph*, but that God, who protects and rewards injured Innocence, was with him in

the Prison, and gave him favour in the sight of the Keeper of it. So that *Joseph* had Authority over all the other Prisoners, and not any thing was transacted, which *Joseph* had not a hand in.

Some time after, Two of the Servants of *Pharaoh* King of *Egypt*, his chief *Butler*, and chief *Baker*, were for their ill Behaviour thrown into Prison. While they were under this Confinement, each of them dreamed a Dream, about the Interpretation of which, they were not a little perplexed. But when they told their Dreams to *Joseph*, he gave them the Interpretation thereof; which accordingly came to pass in three Days. This got *Joseph* so much Reputation, that he was Two Years after sent for to expound Two of King *Pharaoh* his Dreams, which none of the wise Men of *Egypt* were able to interpret. This he did to the satisfaction of the King; but he was so humble, as to ascribe all his Skill in these matters to God; God, says he, shall give *Pharaoh* an Answer of Peace. Hereupon *Joseph* was entirely released from Prison, and greatly advanced in the King's Court, and

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made, next under the King, chief Governour of *Egypt*. The Providence of God was very remarkable in this Affair of *Joseph*. For he was a Means of saving his Father and Brethren alive in the sore Famine which happened in those Parts. We have here an eminent Example of the Wisdom and Providence of God, who is able to bring good out of evil. Let us always hold fast our Integrity, depending upon Him, and doing our own Duty in that State of Life, whatever it be, in which God has placed us. And if Afflictions should come upon us for so doing, God is not only able, but will make them turn to our good. This he sometimes does in this World; but however that be, He will not fail to reward our Obedience and Fidelity to Him in the next.

LESSON XXII.

Of SAMSON.

WHEN the Children of *Israel* by their Sins provoked God, he delivered them, as he had threatened, into the Hands of their Enemies. But notwithstanding such was his Good-

Goodness and Mercy, that upon their Repentance he raised them up Deliverers, who rescued them from the Power of those that hated them. The Name of one of these Deliverers was *Samson*, who was born of a Woman, that was reputed Barren, and endued with an uncommon and extraordinary Strength. His Birth was foretold by an Angel of God, who first appeared to his Mother, and afterwards to her and his Father *Manoah*. The Angel gave Directions for the Management both of the Child and his Mother. She was forbidden to drink either Wine or strong Drink, and also to eat of any unclean Thing. The Child was to be a *Nazarite* to God from the Womb; that is, he was in a particular manner to be separated to the Service of God. This was sometimes done voluntarily both by Men and Women. The Laws respecting this State are recorded in the *Sixth Chapter* of the Book of *Numbers*. As a Token of this Separation of *Samson's*, no Razor was to come upon his Head. The *Israelites* were at this Time delivered over into the Hands of the *Philistines*. *Samson*, when he was grown

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grown up, went to *Timnah*, where he saw a Woman of the Daughters of the *Philistines*, whom he took to be his Wife.

LESSON XXIII.

THE Time being come wherein *Samson* was to weaken the Power of the *Philistines*, he had this occasion given him. His Father in Law had in the Time of his Absence from his Wife given her to be married to another. Upon this, *Samson* went and caught *Three Hundred* Foxes, and turning them Tail to Tail, fastened a Fire-brand or burning Torch between every Pair, and let them go into the standing Corn of the *Philistines*, and into their Vineyards and Oliveyards, which were by this means burnt with Fire. The *Philistines* therefore burnt his Wife and her Father; *Samson* on the other hand slew great Numbers of them. The *Philistines* being very much incensed hereat, came up against the Men of *Judah*, and demanded that *Samson* should be delivered over to them bound, which the Men of *Judah*, being under the Power of the *Philistines*, were afraid to deny.

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So they prevailed with *Samson* to consent, he having first taken an Oath of them, not to hurt him themselves. They therefore bound him, and delivered him to the *Philistines*, who seeing him in this Condition, shouted against him, and triumphed over him. But the Spirit of God coming mightily upon him, the Cords, wherewith he was bound, were as easily broken by him, as Flax that is burnt with the Fire. *Samson* being thus loosed, he took the Jaw-bone of an Ass, and slew a Thousand of them with it. Then he went to *Gaza*, and it was soon noised abroad that he was there. Here they thought to take their Revenge. For the Inhabitants compassed the City about, and were quiet all Night, (having shut the Gates) intending to kill him in the Morning ; but *Samson* arose at Midnight, and by his great Strength, took the Doors of the Gate of the City, and the Posts, and the Bar, and putting them upon his Shoulders, carried them up to the Top of an Hill, and escaped out of their Hands.

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LESSON XXIV.

Samson falls into the Hands of the Philistines.

S*amson* giving himself up to follow Harlots, was forsaken by God, and fell into the Hands of his Enemies. He loved an ill Woman, whose Name was *Delilah*, to whom he often resorted. This the *Philistines* observing, they go to her, and strike up an agreement with her, for a Sum of Money, to enveigle, and entice him to tell wherein his great Strength lay. She applies her self to him with all the Art and Skill she was Mistress of, to discover this great Secret. He several Times put her off; but at last, wearied with her importunity, he told her all his Heart; that he had been a *Nazarite* to God from the Womb, that no Razor had ever come upon his Head, and that if he was shaven, his Strength would depart from him, and he should be weak like other Men. *Delilah*, impatient of receiving the Reward, did not delay to make the Experiment; for she caused his Head to be shorn, as he was sleeping

ing upon her Knees. Then she alarms him with, *The Philistines are upon thee, Samson* ; for there were some at hand waiting for the Discovery. So he fell into their Hands, and was most miserably used by them. They put out his Eyes, and made him grind in the Prison.

LESSON XXV.

Of the Death of Samson.

THE *Philistines* having got *Samson* into their Hands, they soon appointed a great Sacrifice to be made to their Idol *Dagon*, to acknowledge the Favour. And, when they were merry, they called for *Samson* to make them sport. *Samson*, in the bitterness of his Soul, applies himself to God for Strength this once, that he might be avenged of his Enemies, who were the great Troublers of the People of God. God heard his Prayer. He therefore laying hold on the Pillars on which the House where they were stood, and bowing himself with all his Might, the House fell upon all the Lords of the *Philistines*, and all the

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People, and *Samson* died with them. And those that he slew at his Death, were more than those he slew in his Life.

From this History, we may learn how extremely dangerous it is to forsake God, and to follow wicked Courses. For God is hereby provoked to forsake us. And if God forsake us, how easily do we become a Prey to our Spiritual and Temporal Enemies? Whoredom is a Vice which destroys Thousands. Had *Samson* refrained from the Company of ill Women, he might have escaped the Malice of his Enemies. But joining himself with this wicked Harlot, she inveigles him to discover a most important Secret, which she for the Lucre of Money reveals to those who hated him, which brought upon him great Trouble, and in the End, cost him his Life.

Some

Some other Lessons by way of
Question and Answer.

LESSON XXVI.

Quest. **W**HO made you?

Ans. **G**OD.

Q. Why did God make you?

A. That I might serve and glorifie Him, and be for ever happy in the Enjoyment of Him.

Q. How did God make you?

A. He first made *Adam* and *Eve*, from whom all Generations of Men and Women have since successively descended.

Q. What did God make you?

A. He made me a reasonable Creature.

Q. What do you mean by saying you are a Creature?

A. I mean, that I once had no Being, and that the Being I have, I received from another, to wit, from God.

Q. What does this teach you?

A. It teaches me that I ought to live to the Honour of that God, who gave me my Being, and in a constant Dependence

dance upon Him, who made me, and preserves me, and duly to own and acknowledge my Dependence upon him, and to praise him.

Q. What do you mean by saying you are a reasonable Creature?

A. I mean, that I am better than a Beast, and endued with Reason and Understanding, having an Immortal Soul, which is more Noble and Excellent than the Body.

Q. What does this teach you?

A. It teaches me that I ought never to do any thing below, or unworthy of my self; but so to demean my self, as that I may hereafter give a comfortable Account to God.

LESSON XXVII.

Quest. IN what Condition did God make our First Parents?

Answ. He made them Righteous and Holy, after his own Image, giving them Dominion over the other Creatures here below.

Q. Did our First Parents continue in the happy State wherein God made them?

A. No,

A. No, they broke the Law, which God had given them to make tryal of their Obedience, and thereby brought Misery upon themselves and all their Posterity.

Q. Did God leave Men after the Fall in this miserable Condition?

A. No, of his infinite Grace, and meer Goodness, he immediately promised a Saviour, whom in due Time he sent into the World.

Q. Who is this Saviour?

A. JESUS CHRIST, the Eternal and only Begotten and beloved Son of God, who was born of a Virgin, being in all Things made like unto us, yet without Sin.

Q. What did Jesus Christ do for our Salvation?

A. As a Prophet, he taught us the Will of God, and the Way to recover the Happiness we had lost: As a Priest, he Suffered, and died to make satisfaction for our Sins: And as a King, he Rules, Protects, and Defends against all Enemies, his Faithful Servants; and his Enemies are forced to be subject to his Dominion.

LESSON XXVIII.

Quest. **W**HAT is required of us,
in order to our being saved by Jesus Christ?

A. Faith, Repentance, and sincere Obedience, or Newness and Holiness of Life.

Q. What is Faith?

A. Faith is an Assent of the Mind to this Truth; That there is a most perfect Being, the Cause and Fountain of all other Beings, whom we call God; more particularly, it is such a sincere and hearty Persuasion that *Jesus Christ* is the Son of God, that the Scriptures are the Word of God, as makes us embrace all God's Commands, fear above all Things his Threatnings, and rely upon Him for the Performance of his Promises.

Q. What is true Repentance?

A. True Repentance is such a godly Sorrow for Sin, as engages us to confess, hate, and forsake it, and as much as in us lies, to undo the Evil we have done. It includes in it a Change of the Mind, which if it be true and real, is attended with a Change of the Life and Conversation.

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Q. What do you think of a Death-Bed Repentance ?

A. Since God has nowhere promised to accept of such a Repentance from those who knew, or might have known better, the best that can be said of it is, that God is most Merciful, yet He being also most Just and Holy, it is extremely dangerous and uncomfortable. If Men have been so foolish and ungrateful, as to put it off to their last Minutes, the only Remedy left is, to exhort them to do all they can ; but no Minister has any warrant to assure them that God will accept of such a Repentance.

Q. What is sincere Obedience, or Newness and Holiness of Life ?

A. Sincere Obedience implies, the Denying all Ungodliness and worldly Lusts, and living Soberly, Righteously, and Godly in this present World, making the Laws of God the Rule of our Lives. Inasmuch, that those who truly Believe, Repent, and obey, become quite other Men than they were before. They are Regenerate, and Born again by the Operations of the Holy Spirit of God, which is given in Baptism ; whose assistance in a

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more plentiful manner is to be obtained by earnest Prayer, and a due and frequent Use of the other Means of Grace. They put off their former Conversation, and become new Creatures; the Image of God is in some good Degree restored in their Souls, and they are daily endeavouring, by the Practice of universal Holiness, to render themselves meet and fit for the Enjoyment of God for ever.

Q. Since we are not able of our own Selves, or by our own natural Strength, to keep all God's Laws, and to live a holy Life; By whose Aid, and by what Means may we do so?

A. By the Aid and Assistance of the Holy Spirit of God, we may be enabled to live a holy Life, and attain such Degrees of Grace and Holiness as are necessary to fit us for Happiness with God. And our Baptism, whereby we were admitted into Covenant with God, and made Members of his Church, is a Sign and sure Pledge to us of obtaining all the Aid and Assistance of the Holy Spirit necessary to our Salvation, upon our use of the Means of Attaining thereof, taught us by *Christ* in the Gospel; which
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Means are especially frequent and fervent Prayer to Almighty God, Receiving the Holy Sacrament, Reading and Hearing of, and Meditation on the Holy Scriptures; to which I may add, Fasting, which many times is necessary to be joined with other holy Exercises, to subdue Sin in us, and to wean us from the Love of the Things of this World, and to draw us to God. And our Saviour, *Luk. XI. 13.* has assured us of God's readiness to give his Holy Spirit to them that with Humility, Earnestness, and Importunity, ask it of Him; so that we may firmly rely on the Promise of our Saviour for attaining all necessary Assistance, if we make use of that Portion of Grace He has already given us, and of the Means aforementioned, which He has appointed to convey his Grace to us.

LESSON XXIX.

Q. W *ILL none be saved by Jesus Christ, but those who perform these Conditions?*

A. Not any; because Jesus Christ and his Apostles most expressly and plainly say so.

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Q. In what Place of Scripture is Faith, or a Belief in Jesus Christ, made necessary to Salvation ?

A. In the Third Chapter of St. John and the 36 Verse. He that believeth on the Son hath everlasting Life ; and he that believeth not the Son, shall not see Life, but the Wrath of God abideth on him. And in the XIVth of St. John and the 2d Verse are these Words of our Blessed Saviour's, Ye believe in God, believe also in me.

Q. What Scriptures assert the Necessity of Repentance ?

A. Our Saviour himself, Luke XIII. 5. affirms, that except we Repent, we shall all perish. And his Apostle St. Peter, Acts III. 19. makes Repentance and Conversion the Condition of our having our Sins blotted out or forgiven.

Q. How does it appear, that Newness and Holiness of Life, or Obedience, is necessary ?

A. From the XIIth Chapter of the Epistle to the Hebrews, verse 14. Follow Peace with all Men, and Holiness, without which no Man shall see the Lord. And Chap. V. 9. He [Christ] became the Author of Eternal Salvation unto all them that obey Him.

LESSON XXX.

HOW is this Obedience otherwise expressed in Scripture?

A. By proposing to our Imitation the Examples of those, who through Faith and Patience inherit the Promises, but chiefly the Example of Jesus Christ.

Q. Can you reckon up to me some of the Chief Points in which we must imitate Jesus Christ?

A. I can. 1. (a) We must imitate Him by denying our Selves, and taking up our Cross and following Him.

2. We must give up our selves entirely to our Heavenly Father. We must be in all Things resigned to the Will of God, even under the greatest Trials, and sharpest Afflictions and Sufferings. We must not do our own Will, nor intend our own Praise, but in all Things do the Will of God, proposing his Glory as the End of all our Actions.

3. We must labour to be Clean, Holy, Pure, and Chast in all our Conversation.

4. We must avoid Pride, and endeavour to be meek and lowly in

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Heart, as *Jesus Christ* was. We must not Slander or Reproach, Mock or Despise any one. And if any treat us so, we must bear it patiently, and return Good for Evil.

5. We must unfeignedly Love our Christian Brethren, and be charitably affected towards all Men. We must Forgive and Pray for our Enemies. We must Comfort the Afflicted, Relieve the Poor and Needy, and do good to all Men as we have Opportunity and Ability.

LESSON XXXI.

Q. **Y**OU see then, that it is necessary for every one that would be saved by *Jesus Christ*, to perform these Conditions; namely, firmly to Believe and Obey the Doctrine of Christ, and to Repent, and turn from all Sin to God; But is there not some other Motives to excite and quicken us to a speedy Performance of them?

A. Yes, the frequent and serious Consideration of the Four last Things, Death, Judgment, Heaven, and Hell.

Q. What does the Scripture teach us concerning Death?

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A. That it is appointed for all Men once to die. It represents our Life as short, and very uncertain, comparing it to Grass, which soon withers after it is cut; and to a Vapour, which appeareth for a little Time, and then vanisheth away.

Q. What ought the Consideration of the Shortness and Uncertainty of our Lives to teach us?

A. The Shortness and Uncertainty of our Lives, ought to teach us, so to number our Days, that we may apply our Hearts to true Wisdom, which consists in fearing God, and keeping his Commandments, and departing from Evil; and never to defer any thing that is necessary and of Consequence to us; because there is no Work, nor Device, nor Wisdom, nor Knowledge in the Grave, whither we are going.

Q. Does not the Scripture tell us, that God will call all Men to Judgment at the End of the World?

A. The Scripture tells us, that God has appointed a Day wherein He will Judge the World in Righteousness, by *Jesus Christ*, whom He has appointed Judge of the Quick and

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and Dead; and that we must all appear before the Judgment Seat of *Christ*, that every one [High and Low, Rich and Poor, Young and Old] may receive the things done in the Body, according to that he hath done, whether it be good or bad.

Q. What Effect ought this Consideration to have upon us?

A. It should make us search and try our Ways, and turn unto the Lord, that we may not at this Judgment be condemned with the World of the Ungodly.

Q. Ought we not to Pray to God to assist us in our Examination and Preparation for Death and Judgment.

A. Yes, because the Heart is deceitful above all Things. And therefore we should Pray with *David*, in the CXXXIXth *Psalms*, Ver. 23, 24. Search me, O God, and know my Heart, try me, and know my Thoughts; and see if there be any wicked Way in me, and lead me into the Way everlasting.

LESSON XXXII.

WHAT does the Scripture teach us concerning Heaven?

A. We are told, that it is a Place of Rest, and Comfort, and Joy; even that there is fulness of Joy, and Pleasures for evermore; that when *Christ* shall appear, we shall be like him, and shall see him as He is; and that our vile Body shall be changed and made like unto his glorious Body. The Inhabitants of this Place are described as Kings, having Crowns and Scepters; and the Glory of which they are partakers, is styled, an exceeding and eternal weight of Glory.

Q. Will all People hereafter be admitted to this inconceivable Happiness?

A. Many will seek to be admitted into this happy Place, who will be excluded, because they did not strive, that is, they did not take pains enough, nor set about it till it was too late; only those will enter, who are converted and become new Creatures, and live and walk worthy of God, who hath called us to his Kingdom and Glory. It is in vain

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vain for us to hope to go to Heaven, unless we endeavour to become like unto God, and to purifie ourselves as He is pure.

Q. Who are those that will be excluded this happy Place?

A. All the Workers of Iniquity, all unrighteous and wicked People; particularly, Fornicators, Idolaters, Adulterers, Effeminate, Abusers of themselves with Mankind, Thieves, Covetous, Revilers, Extortioners, Drunkards, such as live in Malice and Envy, and such like Sins, shall be excluded the Kingdom of Heaven. Compare 1 Cor. VI. 9, 10. and Gal. V. 20, 21.

Q. What Effect ought this to have upon you?

A. It ought to engage us to forsake all Sin, and to be always abounding in the Work of the Lord, never to be weary, or discouraged in Well-doing, but to persevere in our Duty to God, knowing that we shall be so amply rewarded by Him.

Q. What does the Scripture say of Hell?

A. That it is a Place of Torment, which was prepared for the Devil, and his Angels; that the Punishment there is everlasting; and that

there is Weeping, and Wailing, and Gnashing of Teeth.

Q. Who will be condemned to this dreadful Place?

A. All wicked Livers, all who know not God, and obey not the Gospel of our Lord *Jesus Christ*; These shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power, and shall be cast into Hell-Fire, where their Worm dieth not, and the Fire is not quenched.

Q. What must you do to escape this Place of Torment?

A. In order to escape the Wrath that is to come, and be saved from eternal Misery, I must truly repent of all my Sins, and turn to God, bringing forth Fruits meet for Repentance; I must believe in *Jesus Christ*, and daily endeavour to please God, making his Laws the Rule of my Life.

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of Scripture.

LESSON XXXIII.

The Duty of Husbands.

HAVE ye not read, that He which made them at the Beginning, made them Male and Female? And said, for this Cause shall a Man leave Father and Mother, and shall cleave unto his Wife; and they twain shall be one Flesh. Wherefore they are no more twain, but one Flesh. What therefore God hath joined together, let no Man put asunder, *Matt. XIX. 4, 5, 6.*

Moses, because of the hardness of your Hearts, suffered you [*the Jews*] to put away your Wives; but from the Beginning it was not so; And [*Christ*] say unto you, whosoever shall put away his Wife, except it be for Fornication, and shall Marry another, committeth Adultery: and whoso Marrieth her which is put away, doth commit Adultery, *Matt. XIX. 8, 9.*

Husbands love your Wives, and be not bitter against them, *Col. III. 19.*

Husbands love your Wives, as *Christ* also loved the Church. So ought Men to love their Wives as their own Bodies; he that loveth his Wife, loveth himself, *Eph. V. 25, 28.*

Ye Husbands dwell with your Wives according to knowledge, giving honour unto the Wife, as unto the weaker Vessel, and as being Heirs together of the Grace of Life, that your Prayers be not hindered, *1 Pet. III. 7.*

She is thy Companion, and the Wife of thy Covenant. — Therefore take heed to your Spirit, and let none deal treacherously or unfaithfully against the Wife of his Youth, *Mal. II. 14, 15.*

LESSON XXXIV.

The Duty of Wives.

A Vertuous Woman is a Crown to her Husband; but she that maketh ashamed, is as rottenness in his Bones, *Prov. XII. 4.* The

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The Man is not of the Woman ; but the Woman of the Man. Neither was the Man created for the Woman, but the Woman for the Man, *1 Cor. XI. 8, 9.*

A Prudent Wife is from the Lord. The Heart of her Husband doth safely trust in her. She will do him Good, and not Evil, all the Days of her Life. — She openeth her Mouth with Wisdom, and in her Tongue is the Law of Kindness. She looketh well to the Ways of her Household, and eateth not the Bread of Idleness. Her Children rise up and call her Blessed ; her Husband also, and he praiseth her, *Prov. XIX. 14. and XXXI. 11, 12, 26, 27, 28.*

The Woman which hath an Husband, is bound by the Law to her Husband so long as he liveth : but if the Husband be dead, she is loosed from the Law of her Husband. So then if while her Husband liveth, she be Married to another Man, she shall be called an Adulteress : but if her Husband be dead, she is free from that Law ; so that she is no Adulteress, though she be Married to another Man, *Rom. VII. 2, 3.*

Wives,

Wives, submit your selves unto your own Husbands, as unto the Lord. For the Husband is the Head of the Wife, even as Christ is the Head of the Church. — Therefore as the Church is subject unto Christ, so let the Wives be to their own Husbands in every thing, *Eph. V. 22, 23, 24.*

Let the Wife see that she Reverence her Husband, *Eph. V. 33.*

Let the Woman learn in Silence with all Subjection; but I suffer not a Woman to Teach, nor to usurp Authority over the Man, but to be in Silence. For *Adam* was first formed, then *Eve*. And *Adam* was not deceived, but the Woman being deceived was in the Transgression, 1 *Tim. II. 11, 12, 13, 14.*

See more, 1 *Pet. III. 1, 2, 3, 4, 5, 6.*

LESSON XXXV.

Of the Duty of Parents.

AND the Lord said, Shall I hide from *Abraham* that thing which I do? — For I know him, that he will command his Children, and his Household after him, and they shall

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shall keep the Way of the Lord, to do Justice and Judgment, *Gen. XVIII. 17, 19.*

These Words which I command thee this Day, shall be in thine Heart, and thou shalt teach them diligently unto thy Children, *Deut. VI. 6, 7.*

Ye Fathers provoke not your Children to wrath, but bring them up in the Nurture and Admonition of the Lord, *Eph. VI. 4.*

Train up a Child in the Way he should go: and when he is old he will not depart from it, *Prov. XXII. 6.*

Chasten thy Son while there is hope, and let not thy Soul spare for his crying, *Prov. XIX. 18.*

He that spareth his Rod, hateth his Son; but he that loveth him chasteneth him betimes, *Prov. XIII. 24.*

Foolishness is bound in the Heart of a Child, but the Rod of Correction shall drive it far from him, *Prov. XXII. 15.*

With-hold not Correction from the Child: for if thou beatest him with the Rod he shall not die. Thou shalt beat him with the Rod, and shalt deliver his Soul from Hell, *Prov. XXIII. 13, 14.*

The

The Rod and Reproof give Wisdom, but a Child left to himself bringeth his Mother to shame, *Prov. XXIX. 15.*

Correct thy Son, and he shall give thee rest ; yea, he shall give delight unto thy Soul, *Prov. XXIX. 17.*

Fathers provoke not your Children to Anger, lest they be discouraged, *Col. III. 21.*

The Children ought not to lay up for the Parents ; but the Parents for the Children, *2 Cor. XII. 14.*

If any provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel, *1 Tim. V. 8.*

LESSON XXXVI.

The Duty of Children.

CHildren, obey your Parents in the Lord : for this is right. Honour thy Father and Mother, which is the first Commandment with Promise, that it may be well with thee, and thou mayest live long on the Earth, *Eph. VI. 1, 2, 3.*

My Son, hear the Instruction of thy Father,

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Father, and forsake not the Law of thy Mother, *Prov. I. 8.*

Ye shall fear every Man his Mother and his Father, *Lev. XIX. 3.*

Whoso Curseth his Father or his Mother, his Lamp shall be put out in obscure Darkeness, *Prov. XX. 20.*

Cursed be he that setteth light by his Father or his Mother, *Deut. XXVII. 16.*

A wise Son maketh a glad Father ; but a foolish Son is the Heaviness of his Mother, *Prov. X. 1.*

LESSON XXXVII.

The Duty of Masters.

MAsters give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven, *Col. IV. 1.*

If I did despise the Cause of my Man-servant, or of my Maid-servant, when they contended with me ; what shall I do when God riseth up ? and when he visiteth, what shall I answer Him ? Did not He that made me in the Womb, make him ? And did not one fashion us in the Womb ? *Job XXXI. 13, 14, 15.*

Over

Over your Brethren, the Children of *Israel*, ye shall not rule one over another with rigour, *Lev. XXV. 46.*

Wo unto him ——— that useth his Neighbours service without Wages, and giveth him not for his Work, *Jer. XXII. 13.*

Thou shalt not oppress an hired Servant that is poor and needy, whether he be of thy Brethren or of Strangers, — at his Day thou shalt give him his Hire, *Deut. XXIV. 14, 15.*

LESSON XXXVIII.

Of the Duty of Servants.

SERVANTS be obedient to them that are your Masters according to the Flesh, with fear and trembling, in singleness of your Heart, as unto *Christ*: Not with Eye-service, as Men please, but as the Servants of *Christ*, doing the Will of God from the Heart; with good Will doing Service, as to the Lord, and not to Men; knowing that whatsoever good thing any Man doth, the same shall he receive of the Lord, whether he be bond or free, *Eph. VI. 5, 6, 7, 8.*

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Exhort Servants to be obedient to their own Masters, and to please them well in all Things; not answering again, not purloining, but shewing all good fidelity, that they may adorn the Doctrine of God our Saviour in all Things, *Tit. II. 9, 10.*

Servants be subject to your Masters with all Fear, not only to the good and gentle, but also to the froward. For this is thank worthy, if a Man for Conscience toward God endure Grief, Suffering wrongfully, *1 Pet. II. 18, 19.*

Let as many Servants as are under the Yoke, count their own Masters worthy of all Honour, that the Name of God and his Doctrine be not Blasphemed, *1 Tim. VI. 1.*

LESSON XXXIX.

Of the Government of the Tongue.

K E E P thy Tongue from Evil, and thy Lips from speaking Guile, *Psal. XXXIV. 14.*

Lord, who shall dwell in thy Tabernacle, who shall rest upon thy holy Hill? He that backbiteth not
with

with his Tongue, nor doth Evil to his Neighbour, nor taketh up a Reproach against his Neighbour, *Psal.* XV. 1, 3.

Speak Evil of no Man, *Tit.* III. 2.

Thou shalt not raise a false Report, *Exod.* XXIII. 1.

He that uttereth Slander is a Fool, *Prov.* X. 18.

Whofo keepeth his Mouth and his Tongue, keepeth his Soul from Troubles, *Prov.* XXI. 23.

In the Multitude of Words there wanteth not Sin, but he that refraineth his Lips is wise, *Prov.* X. 19.

If any Man among you seem to be Religious, and bridleth not his Tongue, but deceiveth his own Heart, this Man's Religion is vain, *Jam.* I. 26.

Above all Things, my Brethren, Swear not, neither by Heaven, neither by the Earth, neither by any other Oath: but let your yea, be yea; and your nay, nay; lest ye fall into Condemnation, *Jam.* V. 12.

Let no corrupt Communication proceed out of your Mouth, but that which is good to the Use of Edifying, that it may minister Grace to the Hearers, *Eph.* IV. 29.

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Putting away Lying, speak every Man Truth with his Neighbour; for we are Members one of another, *Eph. IV. 25.*

Lye not one to another; seeing ye have put off the old Man with his Deeds, *Col. III. 9.*

Lying Lips are Abomination to the Lord: but they that deal truly are his delight, *Prov. XII. 22.*

— All Liars shall have their part in the Lake that burneth with Fire and Brimstone, *Rev. XXI. 8.*

PRAYERS, with some Directions relating to the Use of them.

LET the Children be taught to think before they Pray, what it is they are going about; namely, to worship the Great God of Heaven and Earth, who made them, and whose Providence gives them Food and Clothing, and all other good Things.

That God is every where present, though we cannot see him with our bodily Eyes, and sees and observes
our

our Carriage and Behaviour, both when we Pray, and at all other Times.

Let them be taught to repeat their Prayers leisurely, seriously, and devoutly. Tell them how necessary it is to keep their Eyes and Minds from Wandring, and to attend to what they are saying, that their Hearts may be affected with it; for God expects and requires, that we Worship Him, as with our Bodies, so with our Souls and Spirits.

The Children are supposed to use these Prayers at Home, with their Parents, Brethren, and Sisters, which is the Reason why the Words, *we, us, our*, which stand for more Persons than one, are used; not *I, me, my*, which denote only one Person. And if at any time they use them alone, they may be taught to intend all other People, for whom we ought to Pray. Or they may learn the Morning and Evening Prayers Printed for the Use of Charity-Schools, which are here added.

These Prayers are only for Method sake, appointed for Morning, Noon, and Evening; but the Children,

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dren, as they grow up, may be directed to use any of them, either Morning, or Noon, or in the Evening, or any other Prayers more suitable to their Necessities.

A Morning Prayer.

I.

WE thank Thee, O most merciful Father, for thy Protection the Night past, and for all other Mercies Spiritual and Temporal. We recommend to thy Care and Providence, our Souls and Bodies, and beg thy Blessing on whatever Business Thou hast appointed us to do. And grant we may make thy Glory, and the Salvation of our Souls, the greatest Business and Care of our Lives, through Jesus Christ our Lord. *Amen.*

II.

O God, grant we may always remember that solemn Promise and Vow made in our Name at our Baptism, and give us the constant Assistance of thy Grace to perform the same, by Renouncing the Devil and all his Works, the Poms, Vanities, and

and evil Customs of the World, and all the sinful Lusts of the Flesh, so as not to follow or be led by them; and by heartily Believing, and openly Professing all the Articles of the Christian Faith; and by Keeping thy holy Will and Commandments, and walking in the same all the Days of our Life. O God make us truly sensible, that we are no farther Christians, than as we perform this our bounden Duty and Service; and that on the Observance thereof, depends all the Benefits Christ has purchased for us, and all our Comfort and Happiness as well in this Life, as in that which is to come.

III.

Give us Grace, O Lord, to Believe in Thee, to Fear Thee, and to Love Thee, with all our Heart, and Soul, and Strength; to Worship Thee, to give Thanks to Thee, to put our whole Trust in Thee, and to call upon Thee. Enable us to Honour thy Holy Name and Word, and whatever hath any relation to Thee, and to serve Thee truly, not only at Times set apart for thy more solemn Worship, but all the Days of our Life, through

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through Jesus Christ ; in whose Name
and Words we continue to Pray ;

Our Father which art in Heaven, &c.

[*Here may be used the Addition for
Sunday Morning, when that Day re-
turns ; and if any one be Sick in the
Family, that Prayer,*]

IV.

May the Blessing of God the Fa-
ther, of our Lord Jesus Christ, and
of the Holy Spirit, be with us, keep,
protect, and prosper us in all our
lawful Undertakings this Day, and
evermore. *Amen.*

A Prayer for Noon.

O Lord, and Heavenly Father,
who art the Giver of all Good-
ness, we beseech Thee to send thy
Grace unto us and all People, that
we may Worship Thee, Serve Thee,
and Obey Thee, as we ought to do,
according to the Example of Jesus
Christ, and as thy Saints and An-
gels do in Heaven. Send us, O Lord,
of thy infinite Bounty and Good-
ness, all Things that be needful both
for our Souls and Bodies, whether
they

they relate to this Life or a better. Be merciful unto us, and forgive us our Sins, and dispose us by thy Grace heartily to forgive all that have offended us, in Obedience to thy Command.

Be pleased, O God, to save and defend us in all Dangers, Ghostly and Bodily ; to keep us from all Sin and Wickedness, the greatest of all Evils, and from that Evil one, our Spiritual Enemy, the Devil, and from everlasting Death, which is the Wages of Sin. All this Thou canst do by thy Power, and we trust of thy infinite Mercy wilt do, through the Merits of Jesus Christ. *Amen.*

An Evening Prayer.

I.

O God the Father, have Mercy upon us miserable Sinners, through Jesus Christ thy Son our only Mediator and Advocate ; and for his sake forgive us all the Sins we have [this Day, or any other time, committed, in Thought, Word, or Deed, either against Thee, our Neighbour, or our Selves. We are griev-
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ed and sorry, and do heartily Repent that we have offended Thee ; and we humbly come to Thee for Mercy and Forgiveness, through Jesus Christ our Lord. *Amen.*

II.

O Lord, we beseech Thee to incline our Hearts to love our Neighbour as our selves, and to do unto all Men, as we would they should do unto us in the like Condition and Circumstances. Particularly give us Grace to Love, Honour, and upon occasion, as far as we are able, to succour our natural Parents, Father and Mother.

To honour and obey the Queen, and all that are put in Authority under Her. Endue us with a meek and humble Spirit, that we may willingly and cheerfully submit our selves to all our Governours, Teachers, Spiritual Pastors and Masters, and to order our selves lowly and reverently to all our betters.

III.

O Lord, grant that we may never hurt any body, by word or deed.

That we may never bear malice nor hatred in our Hearts.

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That we may always keep our Tongues from Evil-speaking, Lying, and Slandering.

That we may be true and just in all our Dealings, and keep our Hands from Picking and Stealing.

May we never covet or desire other Mens Goods, but learn and labour truly and honestly to get our own Living.

IV.

We beg thy Grace, O Lord, to enable us to keep our Bodies in Temperance, Soberness, and Chastity; and that we may faithfully do our Duty in that state of Life unto which Thou hast or wilt call us. All which we humbly beg for the sake of Jesus Christ our Lord.

[Here may be used the addition for Sunday Evening; also the Prayer when any one is Sick in the Family.]

V.

We commit our Souls and Bodies, this Night and ever, to thy keeping and most wise disposal. Make our lying down and rising up safe and comfortable.

Bless all Mankind, more especially all Christians. We pray for that part of thy Church in these Kingdoms; and herein for the Queen, the Princess *Sophia*, and all the Royal Family; and for all in Authority in Church or State. Bless our Parents, Relations, Friends, and Benefactors. Comfort all in Affliction and Adversity every where. Bestow upon us whatsoever thou seeest best for our Souls and Bodies, for the sake of Jesus Christ; in whose Words we continue to Pray; *Our Father, &c.*
A Prayer to be added to the Morning Prayer on Sunday.

WE Praise and Worship thee, O Lord, the Creator of the World; we give thee Thanks for our Redemption by Jesus Christ; We bless thee for his Resurrection, which we on this Day commemorate.

Dispose our Minds to a serious attendance upon thee in all holy Duties. Suffer us not so far to forget the interest of our Souls, as to neglect the religious observation of this holy Day. Make us attentive to thy holy Word, and diligent in the use of the means of Grace. Let thy holy Spirit assist him, whom thou hast appointed to Minister to us in holy things, that he may shew forth thy Glory, and set forward our Salvation. And when we are returned from thy publick Worship, may we
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employ our selves in Prayer, in reading and meditating on thy holy Word, or otherwise religiously and usefully, to the amendment of our Lives, and becoming such as thou canst love and delight in. Grant this for the sake of Jesus Christ. *Amen.*

A Prayer to be added to the Evening Prayer on Sunday.

O Lord, pardon the wandring and disorder of our Minds, and whatever else thou hast seen amiss in the performance of our Religious Duties this Day. Assist us to remember and practise those Divine Truths, which we have heard and learnt; that so we may become more holy in our Conversation, more mindful of the Duties of our several Relations, and more contented in our Condition, to thy Glory, and the good of those with whom we have to do. We ask this through the Merits and Mediation of Jesus Christ thy Son our Lord. *Amen.*

A Prayer when any one is sick in the Family.

O Lord, we humbly pray thee to be Merciful to [him or her] in this Family, who is visited with Sicknels: Grant that [he or she] may take [his or her] Sicknels patiently, and recover [his or her] bodily Health, if it be thy gracious Will. Give thy Blessing to the Means used for restoring [him or her.] Preserve [him or her] from all violent assaults of the Enemy. And make us all more and more sensible of our own Weakness and Frailty, and of the folly and danger of trusting to

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a late and Death-bed Repentance. Hear us for the sake of thy Son our Lord Jesus Christ. *Amen.*

A Morning Prayer to be used daily by every Child at Home.

GLORY be to thee, O Lord, who hast preserved me from the Perils of the Night past, who hast refreshed me with Sleep, and raised me up again to Praise thy holy Name.

I humbly Worship thee, O God my heavenly Father, through *Jesus Christ* my Redeemer, and I do again devote my self to thee, desiring to serve thee faithfully this, and all the Days of my Life.

I was made thy Child, and the Disciple of thy Son Jesus, by Baptism, and then received the Promise of thy Holy Spirit. Let that good Spirit thoroughly cleanse me from all the Corruption of my Nature.

Help me to remember thee, my Creator, in the Days of my Youth.

Preserve me from those Errors and Follies, to which the Frailty of my Age does most expose me, and keep me Innocent from every great Offence.

Deliver me from the Vanity of mine own Heart, and from the Temptations of Evil Company.

Incline my Heart to all that is good, that I may be Modest and Humble, True and Just, Temperate and Diligent, Respectful and Obedient to my Superiors; that I may Fear and Love thee above all; that I may

love my Neighbour as my self, and do to every one as I would they should do unto me.

Let thy good Providence defend me this Day from all Evil; let the Grace of thy holy Spirit continually prevent and assist me.

Bless me, I pray thee, in my Learning; and help me daily to increase in Knowledge, and Wisdom, and all Virtue.

I humbly beg thy Blessing upon all my Relations and Friends, (particularly * my Father and Mother, my Brothers and Sisters, and every one in this House) Grant to them whatsoever may be good for them in this Life, and guide them to Life everlasting.

I humbly commit my self to thee, O Lord, in the Name of *Jesus Christ* my Saviour, and in the Words which he himself hath taught me. *Our Father, &c.*

An Evening Prayer to be used daily by every Child at Home.

GLORY be to thee, O Lord, who hast preserved me the Day past, who hast defended me from all the Evils to which I am constantly expos'd in this uncertain Life, who hast continued my Health, who hast bestowed upon me all things necessary for Life and Godliness.

I humbly beseech thee, O heavenly Father, to pardon whatsoever thou hast seen

* Here let every one mention his or her particular Relations.

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amiss in me this Day, in my Thoughts, Words, or Actions, [** particularly*].

Make me, O Lord, thoroughly sensible of the great Weakness and Corruption of my Nature, and the many Errors of my Life.

Assist me, I pray thee, in making it my constant Endeavour to resist and conquer every evil Inclination within me, and every Temptation from without.

Help me daily to encrease in the Knowledge and Love of thee, my God, and of my Saviour Jesus Christ.

Shew me the Way in which I should walk, whilst I am Young, and grant that I may never depart from it.

Bless to me, I pray, whatsoever good Instructions have been given me this Day; help me carefully to remember them, and duly to improve them, that I may be ever growing in Knowledge, and Wisdom, and Goodness.

I humbly commit my Soul and Body to thy Care this Night, begging thy gracious Protection and Blessing.

And all these Blessings which I ask for myself, I heartily desire for all my Relations and Friends, and all in this House; Let it please thee to guide us all in this Life present, and

** Here let the Child be instructed by the Master or Mistress, to confess and bewail in particular, every Sin which may have been committed by him or her in the Day past, whether [Lying, taking God's Name in vain, Stealing, Quarrelling, Stubbornness, or any other.]* to

to conduct us to thy heavenly Kingdom, through *Jesus Christ* our only Lord and Saviour ; in whose Words I conclude my Prayers. *Our Father, &c.*

A short Prayer for every Child, when they first come into their Seats at Church.

LORD, I am now in thy House ; assist me, and all that are now met together to Worship thee ; let thy holy Spirit help our Infirmities, and dispose our Hearts to Seriousness, Attention and Devotion, to the Honour of thy holy Name, and the Benefit of our Souls, through *Jesus Christ* our Saviour. *Amen.*

Before they leave their Seat, thus.

BLESSED be thy Name, O Lord, for this opportunity of attending thee in thy House and Service.

Make us, I pray thee, Doers of thy Word, not Hearers only. Accept both us and our Services, through our only Mediator *Jesus Christ*. *Amen.*

A Grace before Meat.

BLESS, O Lord, we beseech thee, these thy good Creatures to our Use, and sanctifie us to thy Service, through *Jesus Christ* our Lord. *Amen.*

A Grace after Meat.

BLESSED and Praised be thy holy Name, O Lord, for these and all thy other Blessings bestow'd upon us, through *Jesus Christ* our Lord. *Amen.* " The

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“ The Weekly Collects in the Book of
 “ Common-Prayer, are excellent Forms of
 “ Devotion. To commit them every Week
 “ to Memory, would be no difficult mat-
 “ ter, even to Children. They are pious
 “ Forms of Devotion, and would assist us
 “ on many Occasions. Here follows some
 “ few of them.

*Collect for the seventh Sunday after
 Trinity.*

For the Practice of true Religion.

LORD of all Power and Might, who art
 the Author and Giver of all good things;
 graft in our Hearts the Love of thy Name;
 increase in us true Religion; nourish us
 with all Goodness, and of thy great Mercy
 keep us in the same, through Jesus Christ
 our Lord. *Amen.*

Collect for Christmas-Day.

For Regeneration.

ALmighty God, who hast given us thine
 only begotten Son to take our Nature
 upon him, and to be born of a pure Virgin:
 Grant that we being Regenerate and made
 thy Children by Adoption and Grace, may
 daily be renewed by thy Holy Spirit, thro'
 the same our Lord Jesus Christ, who liveth
 and reigneth with Thee, and the same Spi-
 rit, ever one God, World without End.
Amen.

Collect for the fourth Sunday after Epiphany.

A Prayer for Support in time of Danger and Temptation.

O God, who knowest us to be set in the midst of so many and great Dangers, that by reason of the frailty of our Nature we cannot always stand upright: Grant us such strength and Protection as may support us in all Dangers, and carry us thro' all Temptations, thro' Jesus Christ our Lord. *Amen.*

Collect for the Sixth Sunday after Epiphany.

O God, whose blessed Son was Manifested that he might destroy the Works of the Devil, and make us the Sons of God, and Heirs of everlasting Life: Grant us we beseech thee, that having this Hope, we may purifie our selves even as he is pure; that when he shall appear again with Power and great Glory, we may be made like unto him in his Eternal and Glorious Kingdom, where with thee, O Father, and thee, O Holy Ghost, he Liveth and Reigneth ever one God World without End. *Amen.*

Collect for Ash-Wednesday.

A Prayer for Contrition, or true Repentance.

A Almighty and Everlasting God, who hastest nothing that thou hast made, and dost forgive the Sins of all them that are Penitent:

nitent: Create and make in us new and contrite Hearts, that we worthily lamenting our Sins, and acknowledging our Wretchedness, may obtain of thee, the God of all Mercy, perfect Remission and Forgiveness, thro' Jesus Christ our Lord. *Amen.*

Collect for the second Sunday in Lent.

A Prayer for Divine Protection.

A Almighty God, who seest that we have no Power of our selves to help our selves; keep us both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all Adversities which may happen to the Body, and from all evil Thoughts which may assault and hurt the Soul, thro' Jesus Christ our Lord. *Amen.*

Collect for Easter-Even.

For Mortification.

Grant, O Lord, that as we are Baptized into the Death of thy Blessed Son our Saviour Jesus Christ; so by our continual Mortifying our corrupt Affections, we may be Buried with him, and that through the Grave and Gate of Death, we may pass to our joyful Resurrection, for his Merits who died and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

Collect

Collect for the sixth Sunday after Trinity.

A Prayer for the Love of God.

O God, who hast prepared for them that Love thee, such good things as pass Man's Understanding, pour into our Hearts such Love towards thee, that we loving thee above all things, may obtain thy Promises, which exceed all that we can desire, thro' Jesus Christ our Lord. *Amen.*

Collect for the second Sunday after Easter.

A Prayer that we may follow the Example of Christ.

A Almighty God, who hast given thine only Son to be unto us, both a Sacrifice for Sin, and also an Example of godly Life, give us Grace, that we may always most thankfully receive that his inestimable Benefit, and also daily endeavour our selves to follow the blessed Steps of his most Holy Life, thro' the same Jesus Christ our Lord. *Amen.*

Collect for the eighteenth Sunday after Trinity.

A Prayer for Strength to withstand Temptations.

L O R D, we beseech thee, grant thy People Grace to withstand the Temptations of the World, the Flesh, and the Devil, and with pure Hearts and Minds to follow thee, the only true God, through Jesus Christ our Lord. *Amen.*

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LESSONS for CHILDREN.

PART II.

*Containing the chief Rules for Spelling
and Dividing Syllables.*

LESSON I.

Q. **H**OW many Letters are there?
A. Twenty Six. A, a, b, c, d, e,
f, g, h, i, j, k, l, m, n, o, p, q, r,
s, t, u, v, w, x, y, z.

Q. How are the Letters divided?

A. Into Vowels and Consonants.

Q. What is a Vowel?

A. A Vowel is a Letter, which makes a full and perfect Sound of its self.

[Note. The word *Vowel* signifies a sounding Letter.]

Q. How many Vowels are there?

A. Five, a, e, i, o, u.

LESSON II.

Q. **W**HAT is a Consonant?

A. A Consonant is a Letter, which in Spelling is not sounded by it self, but is sounded with a Vowel.

[Note. The word *Consonant* signifies a Letter that *Sounds* together with other Letters.]

Q.

Q. How many Consonants are there ?

A. Twenty one; b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z.

Q. Why are j and v reckoned among the Consonants ?

A. Because there are two sorts of them, i and u Vowel, and j and v Consonant.

Q. What difference is there between i Vowel and j-Consonant ?

A. i Vowel is a straight Stroke with a Speck upon it, thus i. j-Consonant is a longer Stroke which turns at the bottom towards the left Hand, thus j.

Q. How are u Vowel and v Consonant distinguish'd ?

A. u Vowel is broad at bottom thus u. v Consonant is sharp or round at bottom thus v, v.

LESSON III.

Q. IS not y sometimes a Consonant and sometimes a Vowel ?

A. y at the beginning of a Word is always a Consonant, as in you, yes, yoke, &c. In the middle or at the end of a Word it is always a Vowel, as in Mystery, my, &c.

Q. Is not w sometimes used as a Vowel ?

A. w is always a Vowel at the end of a Syllable, as in new, vowel, &c.

Q. What is a Diphthong ?

A. Two Vowels joined together in one Word, as ai, au, oi, &c.

Q. What if but one of the two Vowels in a Syllable is sounded ?

A. Then it is called an improper Diphthong, as in Head, Bread, &c.

LES.

LESSON IV.

Q. *HOW is ti sounded?*

A. *H* When ti is neither the first nor last Syllable in a Word, and is before a vowel, it is sounded like si or shi, as Pa-ti-ent sounded, Pashient or Pashent.

Q. *What exceptions are there to this Rule?*

A. Three. First, when ti comes after s, as in *Question, Christian, &c.*

Secondly, When ti comes before the additional terminations, *er, est, eth, ed*, as *loftier, loftiest, pitiest, pitieth, pitied, &c.*

Thirdly, In Greek Names beginning with Anti, as *Antioch, &c.*

Q. *What is a Syllable?*

A. A Syllable is a distinct sound in a Word.

[*Note.* The word Syllable signifies *Comprehension* or *Containing*. It many times contains more Letters than one.

Q. *How many Letters go to a Syllable?*

A. Sometimes a Vowel only makes a Syllable, as in *a-ged*: Sometimes a Diphthong or two vowels, as in *au-di-ence*: Sometimes a vowel or Diphthong with one or more Consonants, as in *con-tu-ma-ci-ous, Strength*.

Q. *How many Syllables are there in a Word?*

A. There are as many Syllables in a Word as there are distinct Sounds; for example, in the word *il-le-gi-ti-ma-cy* there are six Syllables, because six distinct Sounds.

LESSON V.

Directions for dividing Words into Syllables.

Q. *Is there any general Rule for dividing of Words into Syllables?*

A. The most general Rule for dividing of Words into Syllables is to observe carefully the Sound or Pronunciation of the Word.

Q. *Can you give any Examples?*

A. Yes. Doc-trine, emp-ty, frus-trate, im-i-ate, ab-use, ad-orn, in-ter-est, &c.

Q. *What other Rule have you for dividing of Words?*

A. End each Syllable with a vowel, leaving Consonants to begin the following Syllable, as glo-ri-fie, a-gree, beau-ti-ful, se-cre-fie, &c.

Q. *Is there any exception to this Rule?*

A. Yes ; When two or more Consonants come together, if any of them be sounded with the Vowel going before, they must, according to the general Rule, be spelt with it, as ver-tue, aug-ment, dig-ni-ty, mon-ster, Bish-op, &c.

Q. *What if e or es be at the end of a Word?*

A. If e or es be at the end of a Word, they generally make a part of the last Syllable, as in re-mem-brance, be-lieve, and the rest.

Q. *What exciptions are there to this Rule?*

A. All foreign Words, as Con-ge, E-pi-to-me; Scripture Names, as Phe-be, Jef-se; also when e comes after l and r, as Stee-ple, lit-tle, a-cre, and the rest.

Q. *What if es comes after c, g, ch, s, sh, x, or z?*

A. If **es** comes after **c, g, ch, s, sh, x, or z**, then it makes a distinct Syllable, as *fa-c-es, a-g-es, rich-es, wish-es, ro-s-es, tax-es, pri-z-es*.

LESSON VI.

Q. *TO which vowel does x go?*

A. **x** always goes to the vowel before it, as in *lux-u-rie, max-im, ax-i-om, prox-ie, &c.*

Q. *What if a Consonant be doubled?*

A. If a Consonant be doubled, it must be parted, as in *fol-ly, com-mon, din-ner, let-ter, &c.*

Q. *What if a Word be compounded or made up of two Words?*

A. If a Word be compounded of two Words, then each Word must be Spelt by its self, as *wit-h-al, where-as, an-other, non-age, hous-hold, help-les*.

Q. *What if the Word be intire, and has only a Termination added to it?*

A. Then the Word in spelling must be separated from the Termination.

Q. *Can you reckon up these Terminations to me?*

A. They are chiefly seven, *es, est, eth, ing, ed, er, ish*, as *speech-es, teach-est, teach-ing, learn-ed, teach-er, child-ish*.

LESSON VII.

Q. *HOW many Points or Stops are there?*

A. **Four**; a comma, a semicolon, a colon, a period.

Q.

Q. How is a comma markt?

A. A Comma is markt thus (,) and is like a crooked c turn'd backwards.

Q. What pause must you make at it?

A. While I can count one.

Q. How is a Semicolon made?

A. It is a Comma with a speck upon it thus (;)

Q. How long must you stop at it?

A. While I can tell two.

Q. What is a Colon?

A. A Colon is two specks made over each other thus (:))

Q. How long must you stop when you meet with it in Reading?

A. While I can count three.

Q. What is a Period?

A. A Period is one single speck made at the end of a full Sense in Writing, thus (.)

Q. How long must you stop when you meet with it?

A. Till one may count four.

LESSON VIII.

Q. WHAT is a note of Interrogation?

A. A crooked mark set over a period, thus (?)

Q. What is the use of a note of Interrogation?

A. To show that the Sentence is a Question, as, Who among us can dwell with everlasting Burnings?

Q. What is a note of Exclamation or Admiration?

A. A straight Mark set over a Period, thus (!)

Q. When is a note of Exclamation or Admiration used?

A. After any passionate Exclamation or crying out, and Words of Wonder. As, O that

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that they were wise, that they understood this, that they would consider their latter end! Deut. XXII. 29.

Q. *What is a Parenthesis?*

A. Two crooked dashes, thus ()

Q. *What is the use of a Parenthesis?*

A. To include Words in a Sentence, which may be left out without spoiling the Sense. As, *The Lord is not slack concerning his Promise, (as some Men count slackness) but is long suffering to us-ward, not willing that any should perish,* 2 Pet. III. 9.

LESSON IX.

Q. *WHAT are Brackets?*

A. Two straight strokes with corners at each end, thus []

Q. *Of What use are Brackets?*

A. To include a Sentence written to explain somewhat going before.

Q. *What is an Apostrophus?*

A. It is a comma set at the head of a letter, to shew that some letter or syllable is wanting. As, *it's for it is, I'll for I will, cou'd for could, ne'er for never.*

Q. *What is a Hyphen?*

A. It is a very short line made thus (-)

Q. *What is the use of an Hyphen?*

A. To join together two Words, which make a half compound; as foot-stool, sunshine, &c. It is also used when part of a word is written on one line, and part on another.

LESSON X.

Q. *WHAT is a Paragraph?*

A. It is a q blotted in the Body thus ¶.

Q.

Q. What is the use of it ?

A. It denotes the beginning of a new Discourse.

Q. What is a Caret ?

A. It is a v consonant turn'd upside down, thus (^).


Q. What is the use of it ?

A. To show, when any words in writing are left out, where they should come in. As,
Jesus Christ is the Author of Eternal Salvation
All who
to ^ obey him.

Q. What is a Section ?

A. It is a subdivision or part of a Chapter marked sometimes thus (§)

Q. What is an Index ?

A. It is a Hand pointing to some remarkable Passage 

Q. What is a Quotation ?

A. It is one or two comma's set against some lines on the left hand of a page, to show that they are quoted from another, thus “.

Q. Is this Mark of any other use ?

A. It is sometimes, tho' rarely, used to point out some remarkable Passage.

Q. What notes refer to the Margin ?

A. An Asterisk made thus *, an obelisk made thus †, also this mark ‖. And sometimes small Letters and Figures are used to refer to the Margin.

LESSON XI.

Q. WHAT are the usual abbreviations of Titles ?

A. They are these following.

Mr.

Mr. M.
Mrs. M.
Ld. I.
Bp. B.
A. B.
Kt. K.
Esq. E.
Gent. G.
Dr. D.
D. D.
or
S.T.P.
M.D.

Q.
A.
Jan.
Feb.
Mar.
Apr.
Q.
Engl.
A.
A. D.
or
An. I.
Ana.
B. V.
J. H.
or
i. e.
B. I.

Mr. Master.	LL. D. Doct. of Laws.
Mrs. Mistress.	M. A. Master of Arts.
Ld. Lord.	B.D. Bach. of Divinity.
Bp. Bishop.	A. B. Bachelor of Arts.
A. B. Arch-Bishop.	S. or St. Saint.
Kt. Knight.	Bart. Baronet.
Esq. Esquire.	Capt. Captain.
Gent. Gentleman.	Lieut. Lieutenant.
Dr. Doctor.	Col. Colonel.
D. D. } Doctor of Di.	Lp. Lordship. (ble.
or } vinity.	Rt. H. Right Honoura-
S.T.P. }	F.R.S. { Fellow of the
M.D. Doct. of Physick.	Royal Society.

LESSON XII.

Q *HOW are the Names of the Months abridg'd?*

A. Thus.

Jan. January.	Ma. May.	Sepr. September.
Feb. February.	Jun. June	Oct. October.
Mar. March.	Jul. July.	Nov. November.
Apr. April.	Aug. August	Dec. December.

Q. *Are there any other Abbreviations used in English?*

A. Yes, these following.

A. D. } In the Year	M. S. Manuscript.
or } of our Lord.	M. SS. Manuscripts.
An. Dom. }	N. Note.
Ana. of the same Quant.	N. B. Note well.
B. V. The Bless. Virgin.	N. S. New Stile.
J. H. S. Jesus the Savi-	O. S. Old Stile.
our of Men.	Per. An. Yearly.
i. e. that is.	Per. Cent. By the Hun.
B. Book.	q. d. as if he should say.

viz.

viz. to wit, namely. | v. verse, likewise see.
 e. g. for instance, for &c. and the rest, or,
 example sake. | and so forth.
 p. page.

LESSON XIII.

IT is of use to be able to repeat by Heart, the Names of the Books of the Old and New Testament, let me hear you repeat them in the order they lie in the Bible, for you will thereby readily turn to any Chapter or Verse.

<i>Names.</i>	<i>Abridgments.</i>	<i>Names</i>	<i>Abridgments.</i>
Genesis	Gen.	Ecclesiastes	Eccl.
Exodus	Ex.	Canticles	Cant.
Leviticus	Lev.	Isaiah	Isa. or Is. or Esay.
Numbers	Num.	Jeremiah	Jer.
Deuteronomy	Deut.	Lamentations	Lam.
Joshua	Josh.	Ezekiel	Ezek.
Judges	Judg.	Daniel	Dan.
Ruth	—	Hosea	Hof.
1 Samuel	1 Sam.	Joel	—
2 Samuel	2 Sam.	Amos	Am.
1 Kings	1 King.	Obadiah	Obad.
2 Kings	2 King.	Jonah	—
1 Chronicles	1 Chron.	Micah	Mic.
2 Chronicles	2 Chron.	Nahum	Nah.
Ezra	Ezr.	Habbakkuk	Hab.
Nehemiah	Neh.	Zephaniah	Zeph.
Esther	Esth.	Haggai	Hag.
Job	—	Zechariah	Zech.
Psalms	Ps. or Psal.	Malachi	Mal.
Proverbs	Prov.		

Names of the Books of the New Testament.

Matthew	— Mar.	Luke	Luk.
Mark	Mar.	John	Joh. Jo.
			Acts

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Romans	Rom.	Philemon	Philem.
1 Corinthians	1 Cor.	Hebrews	Heb.
2 Corinthians	2 Cor.	James	Jam.
Galatians	Gal.	1 Peter	1 Pet.
Ephesians	Eph.	2 Peter	2 Pet.
Phillippians	Phil.	1 John	1 Joh.
Colossians	Col.	2 John	2 Joh.
1 Thessalonians	1 Thes.	3 John	3 Joh.
2 Thessalonians	2 Thes.	Jude	—
1 Timothy	1 Tim.	Revelations	Rev.
2 Timothy	2 Tim.		

LESSON XIV.

Q. *When are great Letters used ?*

A. To begin the first Word of a Sentence or Verse, Proper Names, Titles of Honour, Names of Offices, Arts and Trades; as *Thomas, Devises, King, Lord, Captain, Preacher, Merchant, &c.*

Q. *Where else are great Letters used ?*

A. The Letters I. and O. when they stand by themselves, are written with great Letters; also all remarkable Words in the Body of Sentences.

Q. *Are not great Letters put in Inscriptions and at the Head of Chapters in the Bible instead of Figures ?*

A. They are; the signification of which may be seen in the following Table.

One	I	Six	6	VI.
Two	2	Seven	7	VII.
Three	3	Eight	8	VIII.
four	4	Nine	9	IX.
five	5	Ten	10	X.
				Eleven

Eleven	11	XI	Sixty	60	LX.
Twelve	12	XII.	Seventy	70	LXX.
Thirteen	13	XIII.	Eighty	80	LXXX.
Fourteen	14	XIV.	Ninety	90	XC.
Fifteen	15	XV.	OneHun.	100	C.
Sixteen	16	XVI.	TwoHun.	200	CC.
Seventeen	17	XVII.	ThreeHu.	300	CCC.
Eighteen	18	XVIII.	FourHun.	400	CCCC.
Nineteen	19	XIX.	or CD.		
Twenty	20	XX.	FiveHun.	500	D.
Thirty	30	XXX.	Six Hun.	600	DC.
Forty	40	XL.	OneThou.	1000	M.
Fifty	50	L.			

Note. A lesser Number on the left hand of a greater abates from it; as IV is V, abating I. IX is X, abating I. XL is L, abating X, &c.

LESSON XV.

Q. *How are Words divided?*

A. Into Primitive and Derivative; also into Simple and Compound.

Q. *What is a Primitive Word?*

A. A Primitive Word, is a Word not derived from another; as *Man, Good, &c.*

Q. *What is a Derivative Word?*

A. A Derivative Word is a Word derived from another; as *Goodness* from *Good*, *Lover*, from *Love*.

Q. *What is a Simple Word?*

A. A Word not Compounded; as *Man, Fish, &c.*

Q. *What is a Compound Word?*

A. A Word Compounded of two Words, as *Mankind*, of *Man* and *kind*; withall, of *with* and *all*.

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